

THE
Schoole of good manners.
OR,
A new Schoole of Vertue.
*Teaching children & youth
how they ought to behaue
themselves in all com-
panies, times, and
places.*

Translated out of French.
By W. F.

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15.11.97





TO THE VERTV

ous and tovvardlie young Gentle-
man, Master *Edyvard Haring-*
ton, Sonne and heire to the Wor-
shipfull Master *Iames Haring-*
ton of Ridlington in Rut-
land Esquier.



NOT without iust cause
(in my iudgement) did
that renoumed lawgi-
uer of the Lacedemo-
nians, amonge other
things ordeine, that all parents should
not only frequent the publike banquets
themselues, but should alwayes bring
with them their children thither, that
there they might the better learne to
obserue, what fashions, manners and v-
sage were best besecming; and holden

most praise worthy, where the reuerent
account of the presence of their betters,
might be as a bridle to hold them with-
in the boundes of modestie; and the be-
holding of the glorious rewards of such
as deserued wel, & the open contempt,
reproches and shame with the sharpe
punishment of dissolute and euill dispo-
sed children, might terrifie them from
vice, and anymate them to labour gree-
dylie to be holden vertuous. If the like
assemblies were now houlden among
Christians, where children with mirth
might learne good manners, and togi-
ther with the refreshing of their bodies
might learne with quicke & wise sayings
to exercise their wits aswell as their mē-
bers with actiue feats, I thinke it would
prooue to youth a way very profitable:
For *Example* I hold to be the most for-
cible schoole-mistres that can be, touch-
ing manners. Now hauing of late hap-
pened vpon a litle book in French con-
cerning childrens manners, I hauing
more laisure than I well liked, thought
good to expell my languishing ydlenes,
by

by translating, and (in places needfull) correcting, this treatise, which I haue intituled an A. B. C. or the first schole of good manners. Much more sufficiently (I confesse) this argument deserueth to be handled: but all good & vertuous manners be as most louing sisters: who so is daily conuersant with some of them, cannot long be vnacquainted with the residue. And that childe that will lay fast hold on *Diligent obseruation*, and be ruled thereby as by his *Padagogue* he shall attaine in good tyme to the knowledge and vse of al good manners.

This treatise (good master Edward) I haue dedicated to you, not as though you needed any such instructions; for I am assured that you know and daily practise, mo and better than here are prescribed. But for that I esteeme you alreadie a patterne of vertuous good manners in the view of many other, I haue thought good, to make you a patrone of this little schole, wher the rude & ignorant may (if they will) lerne some forme of fashions, by reading & practi-

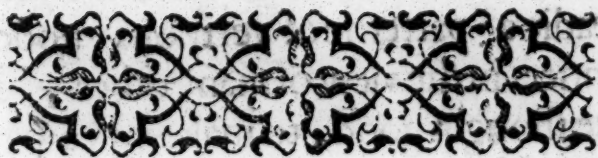
The Epistle Dedicatorie.

sing that here is proposed.

Now the Lord the Author & fountaine
of all goodnes, vouchsafe so to powre
his graces vpon you, that you may pro-
fit and prosper in al your vertuous inde-
uors, and so apply your self in husband-
ing this spring tyme of your Adolescenc-
cie, as when you are grown to a per-
fect man, you may gloriously reape the
happie haruest of your labours, to your
owne good, and the comfort of all your
freends.

Your vvell-vviller

William Fiston.



5 A



A Schoole of good manners for Children and youth.



The feare of the Lorde, is the beginning of wisdom, saide Salomon the wise most true: wherfore he iudged those to bee alreadie in a great forwardnes to knowledge, and right understanding, that seeke diligently to learne how they may walke rightly in the feare of god: For that feare doth not terrifie, but teach: it withholdeth not from weale, but forwarneth howe to flie from euill: yea, it is a nurse that nurtureth, but therewith giueth most hollesome nourishment. Let Children therefore, first and principallie learne to walke in this feare: and let them know, that the first poynt of good manners, is to shewe most dutifulnes vnto him, who is most of Maiestie, honour and worthinesse, and to whome for benefits receiued they are most bound. Consider then (O Childe) that in regard

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regard of honour and maiestie, all Nobles, Princes, and greatest Emperours, are but inferior vnderlings in comparison of God Almighty, holding their states but during his pleasure: yea, in respect of his excellencie, they are but as the shadowes of a man is in respect of the man himselfe: and all the pompe and glorie that thou canst see in this world, is but as a thing of naught in comparison of Gods perfect true honour and eternal glorie in heauen: whereof thou shalt be partaker in the life to come, if (walking in his feare) thou indeuourest to doe well.

If thou also consider, how infinitelie thou art bound vnto God Almighty for benefits receiued, thou shalt haue iust cause to desire, that thy whole life might bee nothing els but a continuall praysing and glorifying of Gods name. For what good thing hast thou or ever hadst thou, which thou hast not freely receiued of his bounteous liberalitie? Say what good thing could be wished, whereof he hath not most graciously made thee partaker? He hath not onlie made thee a liuing creature, whereas thou hadst no being, but hath made thee a reasonable and euersuouing soule; euen a Semblance or Image of his owne excellent Maiestie, a partaker of reason,

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son & diuine knowledge in heauenly things,
with the Angels. Hee hath also ordained
thee (if thou walke in his feare) to bee an
heire of his euerlasting kingdome, and a
fellow heire with his owne Son Christ Je-
sus; where shall bee ioy without ceasing,
true gloie neuer failing, plenty without
wanting, and all happines without harme
for euermore. God hath also sent his Son
Jesus Christ to redeeme thee, by his merits,
and sufferings, hee hath accepted him as a
Sacrifice for thy sins and for all those that
shall be saved, whereas otherwise thou wast
accursed, and like to haue bin damned for e-
uer. This sheweth thee of more mercie and loue:
wherefore thou art most bound to feare and
loue him.

God hath also giuen thee the comfortable
vse & enioying of his holy spirit, if by ear-
nest and faithfull praier thou craue the same:
That spirit regenerateth thee, and yeldeth
thee alwaies present comfortes against all
feares, safetie against dangers, strength a-
gainst assaults, warranteth thee harmlesse
against all thy wanering doubts; and is to
thee a sure Bulwarke of defence, against all
the sleighes of Satan, the malice of ene-
mies, and whatsoeuer might hurt or trou-
ble

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ble thee. Seeke diligently then for the aid of this holy spirit, by daylie fearing and obeying God.

Althou wouldst weighe thy dutie toward God, by consideration of the outward benefits that thou receivest of him in this life, I sale it againe, what hast thou or ever hadst thou, but thou receivest the same of Gods free benefit. He contoynded thy Parents together in wedlocke: & afterward gaue them both will and power to beget and conceive thee: that done, he powred into thee a living and reasonable soule, hee formed thee into a right shape, and nourished thee miraculously, euen in thy mothers wombe. He gaue vnto thy parents after thy birth, a tender louing care ouer thee, to cherish thee in thy helpless infancy: he hath giuen and still giueth vnto things growing from the earth, vertue and power to nourish and sustaine thee. He maketh thy hands and diuers parts of thee delighted with feeling, thy mouth with tasting, thy nose with smelling, thyne eyes with seeing, and thine eares with hearing. Thy hart also, he maketh full of ioy and gladnes: and (that which passeth all the reason) hee giueth vnto thy soule (if thou walke in his feare) a taste in this life of the eyerlaste

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endlesse and unspeakeable ioyes of heauen. Consider with the aforesaid benefites, how he hath relæued thee from time to time, and made thee grow stronger and stronger, and wiser and wiser; and still assureth thee (thorough hope) that he will daily more & more multiply his graces in thee, if thou endeuor to doe well.

If then thou meditate wel on Gods wonderfull wisdom and power, shewed in hys benefites bestowed vpon thee; thou shalt finde in thy selfe (as it were) a little beautifull world of Gods glorious workmanship. To God therefore, to whom thou art most bound: nay, to whom thou owest thy selfe, and all that thou hast, yeeld all dutie, studying to liue according to his lawes, so as thou maist best please him, that is best manners. But forasmuch as thou must learne in euery particular action how to liue godly, partly by hearkening to good instructions of parents and teachers, partly by hearing, reading and meditating on Gods word, & chiefly by the inspiration and direction of Gods holy spirit, which must daily bee craved for, by earnest prayer: all which cannot be sufficiently handled in this short Treatise, I will now hasten to my purposed instruction touching

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ching thy manners and behauiour among men.

Understand therefore (O childe) that, by reason of original sin corrupting thy nature, thou art but as an untilled peece of ground, apt to bring forth nothing that is good. Daily experience sheweth thee, how the Earth yeeldeth it selfe a most bountifull and kinde mother, in bringing forth brambles and unprofitable weedes, nourishing the same most liberally : but cozne, and hearbes, best for mens vse and necessitie, it hardly releaueth & nourisheth, after much painfull plowing or digging, diligent and carefull sowing, setting or planting, and continuall weeding, showing it selfe vnto them an unkinde and cruell stepmother. Euen so, thy corrupt nature, most plentifully bringeth forth, & willingly nourisheth and cokereth in thee, all vices and euill manners : but vertuous and right commendable manners, it hardly admitteth to be planted in thee, and practised of thee, after much carefull tilling and digging by by the rootes, of the weedes of wickednes and ill behauiour ; and the diligent sowing, setting and planting of ciuill and good behauiour, endenoured by thy tender parents, and vigilant teachers.

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Let then, thy industrious diligence con-
curre with the sage instructions of thy tea-
chers; and knowing thy selfe to be ignorant
of manie things which they know, be rea-
die to heare, and diligent to practise, what
god they shall propose: so shall they docu-
ments doe thee good: and thou shalt bee de-
lighted in that which is good and seemely,
forsaking filthie, rude, and corrupt manners
and fashions.

The chiefest cause that hindereth manie
Children from the practise of good manners,
is, for that they esteeme themselves to know
sufficiently how to behaue themselves, when
as indeed they know not at all, or at least re-
gard not, to obserue that which for their ten-
der peres is comely, or to flye that which in
them is most vnseemely in anie poynt. But
rejecting such head-strong carelesnesse, sus-
pend thou thine owne iudgement, and sub-
mit thy selfe dutifully to the good direction of
thy discreete aduised Gouernours, and skil-
full learned Teachers: and still bee sure to
eschue (with all diligence) whatsoeuer thou
shalt be admonished to be ill beseming thee,
or hearest or seest to be noted vnseemely in
other.

And

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And see thou marke heedfully, and imitate rightly, all good manners taught thee, or whatsoener behaviour praise-worthie that thou shalt see in another. Beware therefore of vngodly and ill mannered children, how thou accompanie thy selfe with them: but with the vertuous and well nurtured let thy fellowship bee: for of a vertuous and industrious yong age, commeth an honourable, or at least a commendable olde age. But now to our purpose.

The tongue is called the interpreter of the minde, and the behaviour may bee rightly termed the true image of a man: for by the manners are lively represented the habit of the minde, and disposition of man. And according to the behaviour, so is the partie iudged of: and by the same he getteth either credite or discredite. Learne thou then in childhood so to behaue thy selfe, as with the best thou maist winne praise. Which manners, although they cannot bee so largely taught by preceptes in each perticular, as by an industrious practise of him that will bee diligent to obserue, they maye bee learned perfectly: yet for the instruction of those that haue willing mindes to learne, and small meanes to attaine, I haue thought good to set

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set downe these few rules to be followed.

In meeting with any person that is thy better (as thou art to esteeme all thine Elders thy betters), see thou giue him the way; and putting off thy hat, vse a reuerent shew in countenance or maner of græting to him. And if he bee some Man of authoritie, a Minister of Gods word, any of thy Parents, thine Uncle or Aunt, or thy Schoolemaster, looke that thou bow also thy right knee somewhat in thy saluting of them.

Let it be farre from thee to reason thus: What should I shew duetie or reuerence to one that I knowe not, or to him that neuer did, nor is like to doe me any good? For God (by Salomon) commanndeth thee to rise vp, and make obeysaunce before thine Elders. Age is honorable, and commannded of God to bee honoured: nay, it is a signe of Gods great lasting fauour, and of euerlasting life in heauen. To despise it, is then to despise Gods fauourable mercie and louing kindnes toward thy selfe and others.

God by S. Paule commanndeth also, that double honour bee giuen to the Ministers of his Word. And as for those in authoritie, as Princes and all Magistrates, &c. S. Paule saith plainly, that to despise the, is to despise

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Gods ordinance : he speaking of heathen & chriſtian Princes and Magiſtrates. How much dutie then owe wee to thoſe Princes & Magiſtrates that indeuour to ſhewe themſelues the faithfull lieutenants of God on earth, commanding and ruling according to Gods owne will, and ſeeking our good both of ſoule and bodie.

The neceſſit dutie that thou in thy childhood oweſt priuately next vnto God, is to thy parents, which are the instrumentall cauſes of thy being : without them thou haſt neuer been begotten nor borne : without their tender loue and carefull prouiding for thee, thou haſt neuer ben reſcued nor ſoftened in thy infancie, when thou waſt of thy ſelf quite helples: they ſtill prouide thee of all neceſſaries, and labour ſo to mainteine thee, and bring thee vp in learning, and knowledge of good arts that thou maieſt be able heereafter to lyue in credit as a man among men: Which benefits receiued of thy parents thou canſt neuer be able in any ſort to recompence them.

Be then diligent to pleaſe, and ready to be ruled by them of whome thou haſt thy being and all thou haſt, & whom God hath made ſo able and willing to bring forth, to helpe

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helpe and do the good: and whose kindenes
so farre exceedeth all that thou canst deserue.

Pert to thy parents, thou art nearely
bound in duetie to thy Schole-maisters and
teachers, who are as spirituall Parents, to
beget and bring forth in thee vertues and all
Godlines; and who indetio: to nourish thee,
and to make thee grow by stronger & stron-
ger in knowledge, learning and wisdom, e,
vntill thou become a perfect man.

A certain duetie and reuerence, saint Paul
also willethe to be vsed to equals: thou then
beeing a childe must bee carefull to vse good
behaviour in manners and curtesie euen to
wardes thy equals and companions. And
know, that hee that sheweth himselfe most
curteous and well mannered among his
qualls, is so farre from sustaining any dis-
credite thereby, that he getteth thereby the
good-will and commendations of all his fa-
miliars.

In speaking to thy superiors, vse not ma-
nie words: and let those words thou speak-
est, be vttered with reuerence, both of speech
and countenance. When thou speakest to
thine equals, let thy countenance be amia-
ble, and thy speech familiar and frendly.

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Shamefastnes is a Vertue besaming a childe, so as it be moderate : for, as to be brazen-faced and shameles, is a vice ; so, to bee ouer bashfull and ashamed to shew his face, is a fault also.

If anie honorable man, or one of great account offer to take thee by the hand, before thou deliuer him thy hand, kisse lightly the fore-finger of thy right hand, then deliuering him thy hand, bow modestly first thy right knee, after thy left, and humblye bow thy bodie withall : & alwaies when he speaketh to thee, or thou art about to aunswere him, bow thy right knee once modestly. If he continue talking with thee, looke thou sit modestly on him, not mouing thine eyes much : but beware thou stare not too much in his face, for that were a shameles and most unmannerly part. Neither let thy lookes be too much hanging downe, for that were peeuish, and a signe of one hauing a guilty conscience.

To looke askew with thine eyes cast aside, were a signe of one imagining some mischiefe.

To tolle thy sight, or turne thy face thys way and that way, were a signe of a foolish and vncoustant minde.

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It is also a fowle and vnseemly thing for the to make faces, in wyththing thy visage into diuers formes: or, to rub one while thy nose, another while thy forehead: or, one while to lift vp thine eye browes, another while to pull them down too much, or to pater with thy lips; or, one while to thrust out thy mouth too much, another while to pul it in ouer-much, or to shake thy head, or to cough, vnles thou be thereto inforced: or to spet oft, or to scratch thy head, to picke thine eares, or to blow thy nose, or to smoothe thy face with thine hand, as if thou wouldest wype away shamefastnes from thee: to bee picking or rubbing thy neck, as if thou wert loofie: or to clyng in thy shoulders, as some Italians vse. All these are euill.

In standing thus before thy betters, hold thy hat in thy left hand, with both thy hands mannerly before thee: for to hold thy hat or booke vnder thine arme-pit in standing so, were clownish.

As thou art thus standing in talke, thou maist not winke with thine eyes, nod at a nyse bodie, nor turne away thy head.

It were an ill fauoured thing, thus standing, to play with thine armes, to vse apish toys with thy fingers: or, to be short, not to

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seeme for to speake with thy tung, but with thy whole bodie.

Let thy voice be gentle and soft, and therewith deliberate not too quicke nor too slow: nor too high, for that were clownish, nor too low, but it may easilie be vnderstood.

Let not thy speech be too hastie, (as I said) but let it goe with thy vnderstanding, and be vttered so leysurely as it may well be vnderstood: for manie are so rash in speaking, that they make themselues soonewindle, and forget halfe of that which they should haue spoken: besides that, it bringeth them to an ill habit of stutting and stammering, which might haue bin aboieded, if heedfull deliberation had bene vsed in their childhood.

In speaking to any Honorable or Worshipfull person, it is good manners to repeat nowe and then the title of his Honour or Worship.

There is no name should bee of greater account, nor more deare than that of Father and Mother: nor none more louing and friendlie than the name of brother & sister.

If thou be ignorant of the titles of dignities of each estate, know that Lordes are honourable, Knights & chiefe Gentlemen,
woꝛ:

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worshipfull, and vse to anie man seeming of
anie good account, this title, Sir, &c.

It is a most shamefull thing for a childe
to bee heard sweare either in iest, or in ear-
nest. A like shame it is for them to utter
any word of ribaudrie or filthie speech: nay
they must not abide to heare anie such filthi-
nesse. But in manie places now a daies,
(all feare of God, and care of modestie set a
side) children euen from their infancie, are
delighted in these abhominable euils, which
they ought most of all things to abhorre.

If thou bee driuen to name anie vncleane
or dishonest thing in speech, vse first this
preamble, sauing your honour, sauing your
worship; or to meane persons, sauing your
reuerence.

Beware that thou once name not, much
les that thou shew any secret part of thy bo-
die, which nature willeth to be kept hidden
and secret.

Beware howe thou gaine say anie thing
spoken by thy elders, & if thou hearest them
affirme anie thing that thou knowest to bee
contrarie to their saying, if thou bee driuen
to reply vnto their speeches; denie not flat-
lye their speeches but curteously first say:
with your fauoure, Sir, I knowe the
matter

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matter to stand thus, or thus: or, I haue heard Sir, that it is thus, or so. Say, it is so. Will and wisely for thee to giue helpe to thine equals or fellowes.

A well mannered childe will neuer quarrell nor babbble with anie: but will rather, either put vp wrong, or commit the matter to arbitrement.

Thou must not boast nor extoll thy self aboue other, thou must not finde fault with the doings of another. Be not hastie to reprove other. Tattle not abroad whatsoeuer thou hearest. Backbite no bodie. Disdaine not another for whatsoeuer infirmity or vncomelines nature affordeth him: knowing that God could also haue made thee more ugly than a toad: but thanke God for shaping thee aright in all parts, and comely to see too; whereas hee hath made diuers ill fauoured, lame, blinde, &c.

To interrupt anie bodie while he is speaking, and break off his tale, is an vnmannerly part.

Be not angrie, nor quarrelling with any bodie: vse gentlenes and friendly behauiour to euerie bodie. But make choyce of such for thy nearest familiars, to bee conuersant withall, as thou findest to be most vertuous
and

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and well mannered.

Say nothing to anie bodie, that thou woldest not haue knowne abroad to al : for it becommeth not childzen to bee talkers or medlers in anie thing, but those things that concerne their learning or profitting in goodnes.

It is a folly for thee, to looke to haue ^{that} kept ~~that~~ secret by telling it another, which thou couldest not keepe secret thy selfe. †

The surest way for thee to eschue blame and reproach, is, that thou neuer doe nor say anie thing, wheresof thou maist bee iustly ashamed, or haue cause to repent.

Be no medler in other mens matters : and if thou hast seene or knowen anie thing of their doings, make as though thou knewest nothing. †

To looke aside ouer another mans shoulder, while he is reading his letters, is an vn-mannerly part,

If a man open his coffer or deske while thou art by, goe aside : for it is no good manners for thee to looke therein, much more vnsensibly is it for thee to handle any thing that is therein.

If any men nere thee enter into any secret talke, get thee aside, and intermeddle not thy selfe with their speech, vnles thou be called.

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The manners (as I said before) are liues
lie representations of the dispositions of the
mynde and those doe shine principally in the
good order of the visage, let therfore thine
eyes be modestly, yet pleasantly disposed:
shamefast and stedfast, and also peaceable;
not too much lifted vp, or disdainfully cast a-
side, for that were a signe of pride and cruel-
tie: not wauering, and affraide to looke vp;
for that betokeneth follie and want of witt:
not beawtfully hanging doune for that beto-
keneth sullenness: not with an eager sullen
show for that betokeneth one practising some
treason: not too open staring, for that shew-
eth a blockhead and shamelesse foole: not
twinckeling, for that betokeneth cowardise
and inconstancie: not looking wilfully, for that
is like mad folke, and men amafed: not
sharply as if thou were angrie: not becko-
ning and as it were speaking to the partie
with thy looke, for that were want of sham-
fastness: but let thy looke be so ordered, as
thereby may thy minde appeare to be quiet,
settled, amiable and courteous, with all reue-
rence, And surely not without cause did the
auncient philosophers call the eyes the seate
of the soule.

Paintings made in olde time doe shewe,
that

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that in times past it was counted especiall goodmanners, for to looke with the eyes half shut, as among some Spaniards it seemeth yet to bee esteemed comely to looke with the eyes somewhat wincking. Also we finde it by the saide paintings, to haue bin esteemed a valorous and manlie part to go somewhat backe and to close the lips: But that which is comely by nature, will be accounted faire and seemely among all people: yet, in these matters we must some times doe as the fish doeth, which changeth the colour according to the thing that it meeteth.

There are certaine countenances of eyes, which nature hath giuen to one after one sort, to another after another fashion: the ordering of which cannot in euerie point, be sufficiently handled in precepts: but this I say, that euill and vncomely behanions, doe spoile not only the fashion of the countenance but also of all the bodie: whereas contrariwise, well ordered and seemely behanions, make that which is comely by nature, to bee most well beseming and commendable: and whereas is anie vncomelineesse or imperfection of nature, it taketh away, or at least, maketh to seeme lesse the blemish thereof.

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It is vnseemly to looke vpon anie man holding one of thine eyes shut, as if thou wert shooting in a gunne.

Let thine ey-browes stand also stretched right forth, not rimples together by beeing turned back again, which betokeneth fiercenes: not staring vp on high, which is sign of pride: not hanging downe ouer the eyes, which is a signe of one meditating mischief.

Let thy forehead be merry and plain, shewing cheerfulness, and a resolute quiet minde, not wrinkled and turned vp againe like an olde man, not going vp and downe like a hedge-hog, not casting thy forehead a crosse like a bull.

- Let not thy nose be snottie, for that is a most filthie and loathsome thing to behold: neither maist thou wipe the same vppon thy hat, cap, clothes, hand or sleeve: for, that is too slovenly: neither maist thou blowe thy nose with thy hand, and straight way wype thy hand vpon thy clothes: but blow thy nose wth thy napkin, turning thy head aside from the companie: if thou want a napkin, goe into a corner, and blowing thy nose with thy forefinger and thumbe, tread out quickly that which fell from thee.

To snuffle or make a rutling in the nose

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is filthie: to speake also in the nose is vnseemly and ridiculous.

To blow thy nose bette lowd, is vnmannerly.

If thou be drituen to nêse in companie, it is manners for thee to turn a little aside, and after ward to put off thy hat, and to thanke them that haue bid, God blesse thee. But let the violence of thy nêsing be first past: for nêsing and yawning do take away the sense of thine eares bitterly. It is holden also for good manners, after thy nêsing to put off thy hat, and to say, With your leave.

When thou art drituen to yawne goe aside, or els, if thou canst not put thy hand before thy mouth.

It is good manners to salute another when hee nêseth, saying, Christ helpe you.

When as thine Elders or betters shall salute anie man that nêseth, it is manners for thee to put off thy hat.

To straine thy selfe for to make much noyse in nêsing, or to nêse oftener than necessitie forceth, is vnmannerly. Neither take it healthie for to restraine thy selfe from nêsing, when thou art mooued violently thereto: and health is commonly to be preferred before too nice manner lines.

A Schoole of good manners.

Let thy cheekes bee died with naturall
shamefastnes, and not with painting. To
blush when thou art reprovued, or charged
with euill (though undeserued of thee) it is
a signe of grace, and good manners. Be-
ware thou shew not too bold a face: and take
like heed, that thou be not too bashfull.

To puffe vp the cheekes is a signe of fo-
lish pride. And to pluck in the same too much
sheweth one of minde forlorne, and despay-
ring of himselfe. The one betokeneth a
proud soule haunting too high a conceit of him-
selfe: the other betokeneth a Judas like tra-
itor.

Let not thy mouth be too close shut, as if
thou fearedst to take breath: nor yet let it be
gaping open; for that is like a soule: but let
thy lippes be even as if were gently kissing
one another.

Take heed thou pisset not out thy mouth
for that is ill favoured, and beastly. Spee-
ther make a pouting with thy mouth in com-
panie, as men doe passing by some stinking
place.

To laugh at euery thing, betokeneth a
soule: neither maist thou laugh a lowd at a-
ny thing: nor stirre and shake thy body in
laughing in a cause of greates laughter, thou
must

A Schoole of good manners.

must smile and shewe a modest ioyfullnes. But, beware thou laugh not at any ribaldrye or filthie knauerie, nor once smile thereat. To earnest & violent laughter, is seemly for no age: but most vnseemly for children.

Some laugh so vnreasonably, that therewith they set out their teeth like grinning dogs: make wry mouths and disfigure their faces. But flie thou such dissolute and vn-mannerly fashions.

These are wordes of foles to say: I was like to bepisse my selfe with laughing: I had almost burst with laughing: I was like to haue died with laughing: or I had almost sounded with laughing. If so great a cause of laughter bee offered, that thou cannot choose but laugh out, thou must hide thy face with a napkin, or with thy hand. To laugh alone or without cause is accounted foolishnes: yet if at some conceit thou smile to thy selfe, it is the more tollerable, if thou canst readilie yeld a sufficient cause therfore.

To bite the nether lip is a vile vn-mannerly part: for that is the signe of a furious mā, or such a one that is spitefull & threating, & like euil is it to bite the upper lip: and as vn-mannerly is it to lick out the tung aboue or below the lips, or on ether side of the mouth.

It

A Schoole of good manners.

It was in times past holden a grace or good fashion amongst the Dutchmen, to put out their lips somewhat, as if they were ready to kisse: but that is holden for a bad fashion now a dayes.

To mocke anie bodie by blabbering out the tung, is the part of wag-halters & leaud boyes, not of well mannered children.

When thou spittest, turne thy face aside: and beware that thou spittest not vpon anie bodie, nor befoze any bodies sight.

If thou hast spet anie thing vpon the ground, that is foule to be seene, tread it out quickly, least it offend anie bodies sight.

If thou be where thou canst not turne from the companie, receiue thy spittle with thy hand-kerchiefe from thy mouth verie closely.

It is a beastly thing to vse spitting often, as some doe by a lewd custome, not for need. Some likewise vse still coughing and humming almost at euery word they speake, as if they were still forging a lye that wold not frame. All such foule fashions must thou warily eschewe.

Some others get a filthy custome in theyr childhood, to rospe, and make as though they would breake winde vpward still in theyr talke.

A Schoole of good manners.

talke & vse the same vntill their age: whereof Clitpho in Terence was repproued by a seruant. But if thou bee forced to cough, cough aside: and beware thou cough in no bodies face, neither rospe, nor breake wind in any companie, as neare as thou can, especially eschew it in talke.

If thou be dizen to vomit, get thee aside out of companie least thou make the stomacks of other to loath thee: and they iudge thee a glutton or drinkeard.

Keepe thy teeth cleane by rubbing them, and thy Gummes euerie morning afore thou rise with a linnen cloth, for that is most holosome. As for powder to make them white, leaue that to nise maides. To vse rubbing much with salt or allumne, doth fret the gummes. And as for washing them with Urine, leaue that to the Spaniards.

If there bee any thing hanging in thy teeth, get it not cut with thy knife, nor with thy nailles, like Cats and Dogs, nor with a napkin, but with the point of a toothpicker, made either of some fine piece of woode, or of a quill, or of the little bones taken out of a Capons legge.

It is esteemed comely and holosome, to wash the mouth with faire water once in the
C morning:

A Schoole of good manners.

smoothing: but to vse the same oft in a day, is foolish and vnseemlie. Of vlsage of the tuing we will speake in another place.

It is both a thing clownish and vnhol- some to goe vnkembd. I speake of kemb- ing for cleannynesse; for auoyding lice and nits, &c. not of chrisping, curling and lay- ing our locks like wanton yong women.

To vse to scratch the head in p[re]sence of others, is both slovenly and euill: and so is it to vse scratching or rubbing thy bodie. Let not the haire of thy head hang in thine eyes, nor on thy shoulders.

Shake not much thy head, nor stroue it not too much out with b[ri]dling in thy chin: for that is more comely for great Horses than for thee: yet must thou remember to carry thy head vpright in a modest sort.

To pull in thy head & thrust vp thy shoul- ders, were the part of a slouthfull sloven.

To bowe in thy backe thrusting out thy bellie, is foolish proud gesture and verie vn- seemly: but to goe with thy body strait vp is comely and commendable.

Let not thy heade hang lolling on one side nor other: for that sheweth either a foole or an hypocrite.

Thou

A Schoole of good manners.

Thou must beare thy shoulders even, with an equall counterpois, not thrusting vp the one and downe with the other like Antikes, for many children practising such Apish and vnseemely toyes, make their bodies grow crooked for euer, & become thereby deformed and ill fashioned in their whole bodie beyond nature. Some also by crouching out their shoulders, and stooping with their backs get such a custome in their childhood, as they growe crooked for euer, and cannot by any meanes goe strait againe when they would.

The bodies of children are like tender plants, which may bee made to growe strait with heede and prouiding: But without regard had, those that by nature are disposed to be most strait will soone growe crooked, or some waies deformed.

When thou sittest, let thy knees be neare together, and thy feete not farre asunder. But whether thou sittest or standest, beware thou settest not thy feete too wide at the toes: for the vse thereof will make thee splay-footed. Neither vse to tread thy shoes awry.

Sit not, nor stand with thy legs a crosse: nor with one legge cast ouer the other. It

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was indeede an auncient fashon of Kings,
to sit with the right foot cast ouer the lefte
thigh, but that is reprobued in children.

In Italy some vse to set one foot vpon the o-
ther, like a Stozke, but that is not comely
for children.

To make a leg, bowing thy knee hand-
somy vnto thy betters, thou art bound of du-
tie: but if it be not doen orderly it disgraceth
thee. Some vse to bow both knees together,
holding their bodies straight: but that is for
women & girles: for a man or boy it is hol-
den, in England, for the best manners when
they make obeysance to their superiours, to
bow modestly first the right knee and then
the left. And this obeysance must thou ob-
serue as ofte as thou meetest, or talkest with
or recepuest any thing at the hands of thyne
elders and betters.

The frenchmen vse to bow only the right
knee, with a gentle mouing and bowing of
the bodie.

But if thou bee conuersant with straun-
gers, or with thy betters, delighted in the
manners of straungers, it will not be amis,
if thou sometime frame thy selfe to vse the
manners of them best pleasing.

Let not thy going bee either too slowly, &
dreaming.

A Schoole of good manners.

dreamingly, like one that cared not whether he went or not, nor yet too hastily, as if thou were rash & headlong in thy doings. The one is like effeminate persons: the other like mad folke. Neither goe trauersing the way vncoustantly; as both the Switzer Souldiers, who take it a great glorie to weare great plumes of fethers in their hats.

Neither goe as though thou didst halfe halt; nor yet nicely tripping with thy fete: the one is like counterfeite rogues; the other like harlots.

To shake with the legges as thou sittest, or to make much stamping and toying with thy fete, is the propertie of a foole. And to fumble or shewe a number of Apish toys with thy hands and fingers, is a signe of one not hauing a sound and stable wit.

Of Apparrell.

V**V****E** haue spoken of the bodie already, and the ordyning of it: now we will speake a few words of apparell: for apparell may be called the body of the body: & by it and wearing thereof, may partly bee coniectured, and indged what is the nature and qualitie of the minde;

A Schoole of good manners.

Yet thereof can be no certaine fashions prescribed, in as much as diuersities of Countries, honours, dignities, and riches, make some kind of apparrell well or ill beseming one Country or calling, and some other like to another. Againe times change the fashions in many Countries: whereto somewhat must be yielded, but I would not haue thee follow euery fond and strange deuise.

Be thou content with such apparrell as thine estate and the bountie of thy friends affordeth: knowing it is not the outward gorgeous apparrell, but the inward vertues of the minde, that maketh one esteemed. What apparrell so euer thou hast, see thou doe not ware it torne, or soyle, and slovenly: but keepe it cleane and handsome, brushed & and rubbed: See thy pointes bee tyed, thy girdle on, thy hat cleane, thy shirt bande rightly set about thy necke, thy clothes fitte about thy bodie, thy stockings cleane and close gartered, and thy shooes made cleane also.

Partly coloured and too gaydy cloathes, are fitter for foles and Apes, than for discret and well nurtured folke,

Fine apparrell is to be desired none other wise but for comelines, and according to the dignitie

A Schoole of good manners.

dignitie and riches of thy friends.

Children must not be curious of gay clothing, but carefull to please their Parentes and Teachers, and studie to learne vertuous Arts.

There are some children so slovenly, that they wet and perfume the lower partes of their shirts and loathes with urine: Some other that bespotte and all to daube their breastes and sleeves filthily, with dropping of drinke and Pottage and so forth: Nay which is most loathsome, with smeling of their nose, and drueling of their mouth, but in any wise beware thou of this beastlines.

Others let their clothes hang about them like a sacke, like such as are all carelesse of credit, and cleanliness.

If thy friendes haue giuen thee any trim cloathes, goe not thou when thou wearest them, casting thine eyes still on thy gay clothes, in a foolish iollitie and pride, like the peacocke beholding his taile. Neither shew thy clothes to other bragging thereof: for so much the more as thou art partaker of worldly commodities, so much the more good manners and modestie it is for thee to shewe humilitie.

A Schoole of good manners.

Let poore folke and such as haue escaped out of Captiuitie or any great miserie, reioyce for their better estate and deliuerance: (so it be modestly, and with attributing the praise vnto God:) But, for a rich bodie to glorie insolently in his riches or costely apparell; is esteemed a reproch vnto those that want such plentie: and the readie way to get hatred.

Of manners at Schoole.

Vhen thou goest to the Schoole, remember that the Schoole is the very nurserie of all vertues: the workehouse of framing thy minde and body to a right fashion: the pathway to knowledge and the very direct entrance into a happy & well ordered course of life.

Esteeme then of thy teachers, as of spirituall Parents, knowing that all their studies and induours is to do thee good: And knowe that to them thou owest most great duty, loue and reuerence next vnto God, and to thy naturall Parentes: For surely vnto thy Parents and faithfull Scholemasters, thou canst neuer be able to make sufficient amends.

A Schoole of good manners.

Be it far from thee to go vnto the Schoole with as ill a will as wicked doers goe vnto the Stockes, or to the Gallowes: Neither account it an intollerable toyle and labour, to apply thy selfe daily to learning, for learning is but a sport and play to such as haue willing minds, and therefore in Latine it is called, *ludus literarius*. And indeede, how soeuer the corruption of mans nature misseeth of, and strueth against Learning and knowledge, yet knowledge and learning (beeing rightly applyed) is the foode of the soule, the best delight of the minde, & bringeth with it (if it be well sought) the greatest and surest honor and happines.

Pray therefore earnestly to God every morning, that he would suppress in thee all rebellious, stubborne and careles affections: that hee would lighten thine vnderstanding, make thy minde willing, dilligent and tractable; readie to conceiue and able to carrie away whatsoeuer shall be taught thee. These things if thou craue vnfaignedly, God is able to giue, and will readily bestow on thee.

When thou art at Schoole, bee studious in thy lectures learning, attentue to thy Masters wordes and documents, what soeuer thy Master shall teach, mark it heedfully.

A Schoole of good manners.

and meditate thereon earnestly untill thou
hast learned the same perfectly. At void
times be sure to get all those rules, phrases
and lectures without booke, which thou must
render againe or maiest make vse of, to haue
them in readinesse.

Be ashamed that any of thy equals should
learne faster than thou: but indeuour thou to
learne faster thā al those in lecture with thee.

In matters of doubt, aske helpe earnestly
by intreatie or rewardes, at the hands of o-
ther schollers better learned than thou. And
be thou most readie and willing to helpe any
thy equals or inferiours in learning.

Flie all fighting and wrangling with thy
fellowes. But be curteous, gentle & low-
ly, among all both rich and poore.

Make no noyse nor vse any meane, where-
by thou maiest disturbe thy scholesfellows:
much lesse thy scholemaster.

Be a patterne of good manners, industry,
curtesie, and obeying thy Master vnto all in
the Schoole. So shall thy praise be great, and
thy profit greater.

Of manners at Church.

When thou comcest into the Church,
remember that it is the house of God,
Almightie,

A Schoole of good manners.

Almightie, consecrated to his seruice who is the King of Kings, Lord of Lordes, Father of thy Father and thee, gouernour of thy gouernours and of thee: he giueth all things vnto them that giue any thing to thee: hee giueth that nourishment vnto meate, drinke and clothing, which doth nourish thee: hee maketh pleasant those thinges that delight thee: all thy relæse, comfort, and defending from euill, commeth by his mercifull bountie, and inuincible powver. And albeitt his glorie filleth euerie place, his eyes see all thinges in all places: his eares heare all that is saide or intended: and hee vnderstandeth all the thoughts: so as thou can thinke, saie, nor do any thing neuer so secretly but it is knowen to him: he therfore is to be prayed vnto, obeyed, reuerenced and pleased in all places. Yet the Church is a place appointed especially for all people to meete of all sorts and ages, and there (as it were) with one heart and voice to call vpon Gods name: to prasse him for benefits recieued, for he onely giueth all good thinges: To pray for wants to be relæued, for hee hath the storehouse of all plentie, and giueth most bountifullie, and is most liberall to all that faithfullie aske to craue his aide against all perrills:

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For hee is an impregnable bulwarke and fort of defence to all his : And to conclude all spirituall as well as corporall graces are for al estates to be sought for by earnest prayer in generall, and Gods name is there to be heartily glorified, by Psalmes, spirituall Hymnes, and singing praises . And this ought to be each Saboth daies whole indour and worke onely.

When thou art in the Church, see thou be not idle, much lesse giuen to play or fattle: but let thy tohole meditation be on heavenly thinges, lifting vp (with the Minister and (people) deuontly thy heart by prayer, to him that sitteth in the throns of endles Maiestie in heauen for evermore.

When the Minister readeth the worde of God or preacheth, be attentive to marke all that is read and preached, meditating on the same after ward: that thou mayest still carry in minde the effect of that which was spoken, and profit by it . So shalt thou amend thy memory, growe in knowledge, & learne to liue as becommeth a Christian, if thou wilt obserue what sin is reprovued in Gods worde, and flie the same, and marke what vertue is commended, and indouourest to practise the same.

A Schoole of good manners.

Of manners at the Table.

AT the table thou must shew a cheareful & modest countenance, neither is it fit for thee to vse prattling there: nor to speak much in the compaignie of thy betters; vnles thou be asked questions, or some matters of importance necessarie to be vttered, lyeth in thy minde & not that, if before or after it might as well or better bee by thee vttered. Before thou sit downe, see that thy face & hands be cleane washed, and thy nailles pared, so as no foulness bee seene left, for that would be holden for a shouenlie part.

When thou hast wiped them, cast off all pensiuenes and grieve before thou sit downe: for thou must not at the Table shewe a heauie countenance, nor make others sadde and heauie.

If thou be to say Grace, set thy face in a modest order, and holding thy hands by deuontlie, then fastning thine eyes mannerly on the worthiest person at the Table, bowe thy knee and beginne and say distinctly and plainely: if some other say Grace, stand thou with like modestie and deuotion.

Place not thy selfe too high, but first giue
all

A Schoole of good manners.

all thine elders leaue to sit downe : If for thy birth , or some especiall friendship , the chiefe of the company , offer to place thee a-boue , refuse it thankefully once or twice : but if they still force thee , refuse it not obstinately.

When thou art set , hold both thy hands on the table , not ioyned together , nor on the table napkin , but on each side of the trencher , but lay not thy handes on thy lappe , nor in thy bosome .

Leane not with thine elbows vpon the table , for that is onely lawfull for olde feeble persons : Notwithstanding some Courtiers vse it , iudging all that they do is to bee tolerated.

Take hede that thou trouble none of them that sit next thee with thine elbows , nor those on the other side of the table with thy feete .

To sit rocking on thy steele is foolish wantonnes , and too vnseemely for children : or to sit hatching from one side of the steele to another is a most slenely part : But sitte thou as vpright and still with thy bodie as thou canst .

If thou haue a table-napkin , lay it on thy lappe , or hang it on thine arme , or as some

A Schoole of good manners.

Some will haue it on thy left shoulder : and wipe thy fingers therewith when they are soyle, and not on thy cloathes noꝛ on the tablecloth.

It becommeth thee not to bee couered on thy head, sitting at table with thy Parents oꝛ men of account, vnlesse they commaunde thee to put on thy Cap oꝛ Hat.

Some vse to haue their children stande at their meate at the tables ende, and not there to abide all Dinner oꝛ Supper, but hauing eaten somewhat, to take away their trenchers and napkins, and so making a curtisie looking towards the worthiest of the company, to goe their way, and then to wait at the table.

Others haue their children sit vntill the meate be taken away, and when frute is brought in, then they rise and wait. Let children each way bee diligent to please their Parents, and euery way carefull to vse good manners.

Break not thy bread at the table, neither pare it about, noꝛ seele it thrusting with thy hands, but cut it crust and crumme together, a peece and a way.

Folke in olde time did at all their meales vse to eate bread with very great reuerence,
as

A Schoole of good manners.

as a sacred thing: thereupon grew a custome to kisse the bread, when one had let a peece of it fall. And surely it is to bee receiued with great reuerence and thankesgiuing to God, for God giueth it force to nourish and sustaine our life.

To begin the meale with drinke, is a fashion of Drunkardes, which drinke for custome and not for thirst: and that custome is both vnhollosome and vnseemely.

It is also both vnealthy and vnmannerly, to drinke presently after eating of pottage or milke.

It is neither healthy nor seemely for a child to drinke aboue twise or thise at a meale. And when thou drinkest, gulle not greedily but let it goe downe softly and quietly, not potting like a gutter.

Wine and Strong drinckes are both hurtfull for the health and memories of children: and a discredite for them to vse. Wine and Strong drinckes are fittest for old age which is colde. Let children drinke small drinke, or small wine mingled with water, and that not too much of it, for their blood will soone be inflamed, and they in danger to surfet, besides the weakening of their brayne, and spoile of their wits.

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leisurely and easily, not gulping it in, or swallowing it greedily like a brute beast.

When thou eatest pottage, thou maiest not bite thy bread, and so put it in, neither wryng it a peeces in with thy hands, for that is clownish, but cut it on thy trencher in small morsels, and then put it into the pottage. And beware thou soupe not thy pottage, but eate it leisurely with a spoone, without taking it into thy mouth greedily, forcibly drawing thy breath with it, as some clownes do vs, founding at the receipt of enery spoonefull Slurrop. Beware also that thou spill no pottage nor sauce, either on the tablecloth, or on thy clothes.

Some there be, that can scarce abide, till they be set at the table, but they will fall to their meate, like greedy wolves, or cormorants: but be not thou too hasty, though it be among thy equals, for so thou maiest be noted of arrogancie and immodestie; and by putting a morsell too heate in thy mouth, thou maiest be driuen quickly to voide out the same againe: than the which nothing can be more flouently, and make thee more laughed to scorne.

A childe must stay a while, before he begin to eate, though he be hungry, that he may

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may learne to moderate his affections: therefore Socrates, when he was olde, would not drinke as soon as his cup was filled, although he were very thirstie. If a childe sit at table with his betters, he must be the last that shall put his hand in the dish, and scant do that vntlesse he be bidden: but must be contented with that is giuen him.

A childe must not vse dipping his hand in the sauce: but if he be willed to vse sauce with his meate, let him take the meate on his knifes point, and dip it therein. To turne the dish, & chosse where to cut, is a lickerish and vnmannerly part: but cut on that part next thee, how euer it fall. Leauing the daintiest morsels alwaies for thy betters.

Thou must neither lick nor pick the meat nor lick the sugar from about the platters side. Beware thou offer not to eate of any dish whereof thy betters haue not first eate. Much lesse maiest thou presume to touche those dishes first, which should be last.

Whensoever thy betters shall offer thee any meate, reach out thy trencher and take it, but remember that presently thou bow thy body reuerendly to him that gaue it thee. If a dainty peece of meat be offered thee, make a reuerend shew of refusall, as if thou hadst
D : rather

A Schoole of good manners.

rather that the partie should keepe it to himselfe : but if thou bee earnestly willed to take it, receiue it with like modestie as is aforesaide : and of such dainty peece giue alwaies part to him next thee, or to two or three by thee, if the portion will extend so largely.

That which being offered, thou canst not receiue conueniently, according to manners with thy fingers, receiue the same with thy trencher or plate.

If a peece of Pye or of Tart bee offered thee, receiue that on thy plate or trencher, & not with thy fingers.

If Custard or such like meate bee offered thee, receiue it on thy plate or trencher, and wiping the spoone (where with it was deliuered thee) with thy table napkin, deliuer it againe with humble bowing of thy body to him that gaue it thee, if he be thy superiour.

It is vnmanly and euill to lick thy fingers being moistned with the fat of meat, or to wipe them on thy clothes : and as vnseemely and also vnholysome is it to swallow downe whole morsels without chewing like Storkes and Herons.

If thou seest one cutting meate that thou likest, it is ill manners for thee to offer thy trencher before he make any offer thereof to thee

A Schoole of goodmanners.

thæ: for thou shouldst so bee iudged a licko-
rith greedy gut.

When thou receivest any thing at the ta-
ble with thy hande, lay holde of it with no
more but thy thumbe and two forefingers,
the hinder fingers being bowed in manner-
ly.

In eating thou must put thy morsels of
bread and meate beeing cutte, leysurely and
modestly into thy mouth with the thumbe
and forefinger of thy left hande, the other
three fingers beeing bowed in, one beneath
the other.

If one offer thee meate that thou louest
not, or goeth against thy stomacke deny it
not churlishly as Clitipho answered his mo-
ther, saying: I will none of it. But giue
him thanks shamefastly: if hee still offer it,
say: Pardon mee Sir I loue it not: or it is
not good for me.

Let Childzen also learne howe to carue
meate: for there is one manner of caruing
the leg of flesh, another of the shoulder, an-
other of the breast, &c. one manner of cutting
by a Capon, another of a Fesant, another
of a Partridge, another of a Ducke, another
of a Conie, &c. all which must bee learned
by daylie experience.

A Schoole of good manners.

Beware that in cutting thy meate at the table, thou handle or touch no parte of the meate, more than thou cuttest for thy selfe. For avoiding of which euill the Italians and Germanes vse little forkes of silver or Steele with their knives in cutting meate.

It is a most shouenly thing to offer to gnaw anie bread or meate at the table. And as euill is it to offer vnto another, that which thou hast already halfe eaten.

To bite meate or bread and then dip it in the sawce, is verie clownish: and as unmanerly to take anie thing chewed out of thy mouth, and lay it on thy trencher.

If by chance thou haue got into thy mouth anie sinking or vnswarte morsell of meate, which thou canst not swallow, turne thy face aside, and with thy napkin couer thy face: and so rid it away secretly, that it be not seen or perceiued.

To take vp againe to eate the fragments from thy trencher, is no good manners.

Throw not downe thy bones to file the house, or make dogs sight: nor lay them on the cloath, but put them on a boyder, or on a corner of thy trencher.

Picke not the meate out of an egge with thy fingers, nor like it with thy tong.

Let

A Schoole of good manners.

Let no grease hang about thy lips, but keep thy mouth clean with thy table napkin.

To gnaw bones is dog-like, but to picke the meat off with thy knife, is good maners.

Thou must take salt with thy knife out of the salt-seller, not with thy fingers : if it be too farre off, desire some others helpe.

To licke the dish or trencher whereon any sweete thing hath been, is rather the proper tie of a cat, than of a well nurtured childie.

Cut thy meate in pretie morzels, and to euerie morzell of meate, eat a morzell of bread: that is both wholsome and good maners.

Some rauenously deuoure their meate, rather than eate it, as if they should neuer againe come to meate : but these rather steale their meate, than receiue it thankfully.

Some thrust so much into their monthes at once that their cheeks swell like bag-pipes. Other open their iawes so wide, that they smacke like hogs : some blow at the nose. All which are beastly fashions.

To drinke or speake when thy mouth is full, is not only slovenly, but dangerous.

Some eate and drinke all the while they sit at the table, glutton-like. Others scratch their heads, picke their nose and eares, or playe some apish toyes with theyr handes,

A Schoole of good manners.

or shake their heads, or wincke, or looke askew
with their eyes, or play with their knife
or cough, or spit: but all these are signes of
Clownish foles.

Though childzen be not permitted to talke
at the table, in presence of their betters; yet
they may marke the wise and pleasant dis-
courses of other: And if they be asked any
question, they must haue a regarde to an-
swere discretly, yet chearefullie. And if
they be willed to discourse of any thing, they
must not be too bashfull, as they may not bee
too saucie.

It is not good manners to sit at the table
looking heauie and sad, but to shewe a light
some and cheareful countenance, is requisite
and commendable.

There be some so blockish that sitting at
the table, they marke nothing what is done
or saide: Nay if a man speake to them, they
are as it were halfe a sleepe, and can scarce
tell what they eate. These are rather like
senseles stones than like men. But a heed-
full childe may get much profit, aswell by
marking the wise sayings of others, as by
observing the manners of those that best
behaue themselves at the Table.

It is no good manners to gaze about the
Table,

A Schoole of good manners.

Table, marking what euerie one eateth:
neither maiest thou looke long vppon anye
that sit at the Table, or that stands by: and
it is lesse good manners to looke a squint still
vpon any that is beside thee.

It is a dishonest parte to report abroade
whatsoever hath bin spoken at the Table in
secrecie: or as one friend may vtter to ano-
ther, things which he would not haue pub-
lished.

A childe sitting at table with onely his e-
qualls may talke, but let his talke be seaso-
ned with modestie and wisdom. But if
he sit with those that bee farre his superiours
he must not talke at all, except it bee that a
question be asked him.

When merrie talke is bled of his superi-
ours, hee may not laugh a loud: but must
smile a little modestlie.

If anie his superiours chance to vtter a-
ny speches of of ribawdrie, hee may in no
wise laugh thereat, but must make semb-
lance, as though heard them not.

Silence is counted a vertue in women:
and much more seemelie is it in Children.

Beware thou and were not, before be that
speaketh to thee, hath ended his speech: for so
shalt thou be but mocked.

Salomon

A Schoole of good manners.

Salomon the wise accounted it foolishnes to answer befoze the tale were heard: and if it were necessarie to pause a little after the question.

If thou vnderstand not well what hee spake, and he expect an answer, pray him to beare with thee, and tell him the cause.

When thou vnderstandest his demand, answer discretly, blyssly and chearefully.

Thou maist not there speake any thing gainst a mans credit, nor to reue his grāse.

Thou maist not dispraise any victuals set befoze thee: but those thou louest feed on modestly & thankfully, leauing the other.

If any at the table behaue himsele vndecently, seme thou rather not to see than to mocke him.

Be not thou ready to finde fault with others follies, but indeuour to be thy selfe blameles: imitating those that best behaue themselves.

It were not good for childezen to sit ouer long at the table: for that both bindeth helth and dulleth the wits. But childezen must obey their parents wills.

Those that would suffer childezen to be pinched with hunger, are merciles: and they that would haue them eate and drinke untill they

A Schoole of good manners.

they be readie to burst, are lesse their friends.

Children should be fed, and not crammed: for some thinke that they are neuer full, vnlesse the belly be thrust so full, that they bee like to burst, or to spue. But a measure should be learned from the infancie.

Some thinke to loue, but hate their children so, that they suffer them to be banquetting almost all night.

If the banquet bee so long that thou canst not well sit it out, arise, take away thy trencher and scraps with thy napkin, making obeysance toward him that seemeth the worthiest in the companie, and come and waite by the table mannerly.

In taking off or setting on anie dish to the table, beware thou spill no broth nor such like vpon anie bodys clothes.

In reaching or taking any thing, vse thy right hand, and not thy left.

If thou wilt snuffe the candle, take it from the table, and being snufft, tread out the snuffe plucked off quickly, least the smell thereof offend any bodie.

The manner of boyding the table: like as also of furnishing the same, and of spreading the cloth is sundry waies vsed, according to the dignitie of persons that are to eat: for the
ser.

A Schoole of good manners.

seruice of princes is of one sort; that of great Lords is of another sort; of worshipfull persons is otherwise: all which fashions are farre aboue this subject, which is but a short instruction for certaine obseruations to bee marked of the ruder sort. Yet forasmuch as some Gentlemen and other, will haue their childzen to take away the table commonly after meate, I thinke it not amisse to speake a few woordes of the manner how to take away the Table.

When thou therefore art appointed by thy parents or betters to that function, looke that in taking off the dishes, thou take them off in the same order that they were serued to the table, the greatest meates (which were first serued) being first taken away, and the daintiest (that were last serued) take last away and in taking away the dishes, beware that thou spill no broth or sawce on the table cloth, or on the clothes of anie that sit at table. And if thou bee willed to fill any wine or beere to the table, fill not the cup too full, least thou spill in deliuering it.

But forasmuch as childzen are not troubled with anye more than with voyding of the last furniture of the table, namely, with the cheese and frute, let vs speake thereof.

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It in waſting this while at the table, thou ſhalt be giue thee an apple or ſuch like, thou maſt not ſtand eating the ſame before the table, but beſtow it till afterward: neither maſt thou gaze ſtedfaſtly on ſuch iunkets as thou ſeeſt and likeſt there, much leſſe maſt thou ſtare on thoſe that ſit and eate: but be attentive and readie to ſerue what ſhall bee called for.

When dinner is done, and thou wilted to take away, firſt couer the ſalt, (if it bee not couered before) then take away the fruite diſhes in order, the laſt ſerued firſt, and ſo on, and laſtly the cheeſe. But beware of catching for figs, comfets, or ſuch daintie things, before the table bee boyded, and grace ſaid. When cheeſe and all is boyded, ſet on the table a faire boyding charger, making there with a legge: then with thy trencher-kniſe take vp the trenchers, putting them into the boyder one after another, beginning at the upper part of the meſſe firſt: and with the ſame trencher-kniſe gather al the crummes and fragments into the boyder, and ſtill lay or deliuer away the table napkins, as thou getteſt them, all ſaue one, which thou ſhalt hang on thy left arme. When thou haſt thus gathered into the boyder all the crums
and

A Schoole of good manners.

and scraps, bying downe the volder lower, and with the table napkin that hanged on thine arme, holding the one end thereof in thy right hand, and the other in the left, take with thy right hand the loues from the salt, one by one, & put them in the volder, but so as the end of the table napkin be betwene the bread and thy hand, & lastly take the salt as thou diddest the loaves with thy right, and holding the same on the right side of the volder with that end of thy table napkin, and hauing befoze laide the volding knife on the top of the volder, draw ouer the other end of the napkin with thy left hand, and so lifting vp the volder with both hands, make obeissance and carry it away: then returne and folde by first both the sides of the table cloth, then the ends, and so turning it thrise or foure double, drawing it towarde thee downeward, take it ef, making a lowe leg, looking toward the cheefe at the table.

In honorable and some worshipfull houses, the salt and volding knife is taken away solemnly alone after the volder. But, this shall suffice for the meaner sort. After the table cloth is taken away, attend till the companie be silent, then with a sober countenance and lecture after thou hast made o-

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besiance, begin to say grace.

A grace or praier before
meate.

O Lord God almightie and father most
mercifull, which giuest all good things,
and blestest all that is blessed, blesse vs we
beseech thee, and all thy good benefits obtai-
ned by thee to our comfort. Giue vs grace
thankfully to receiue them, moderately to
vse them, and to be bettered by imitating of
them. Vouchsafe also to saue, prosper and
preserue thy Church vniuersall, our Quene
and this realme: and send vs true peace both
of conscience and of bodily state, and a right
vniity in religion, thorough Iesus Christ our
Lord and Saviour. Amen.

A grace or thankesgiuing
after meate.

We paele thee most humble and hearty
thanks O God of all graces, and fa-
ther most fauourable, for this our good re-
freshing, and all other thy infinite bounties
bestowed most mercifully on vs. Feed vs al-
so we pray thee, with the sweete of thy holy spi-
rite, that we may dayly grow stronger and
stronger in true faith, godlinesse and vertue.
Vouch.

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Wouchsafe also to saue, prosper and preserue
thy Church vniuersall, our Quene and this
Realme, and send vs true peace both of con-
science and of bodily state, and a right vni-
ty in religion, through Iesus Christ our Lord.
Amen.

Of manners at play.

PLay is to be vsed for sport at some times,
and for to refresh the spirites, and make
the bodie more healthie and actiue: it is not
to be vsed as an occupation.

It is said that the naturall disposition of a
childe is most easily to be seene in play, whe-
ther he be giuen to pride, lying, anger, strife,
selfe will, deceit; or what other vertue, or
vice.

Be thou therefore in play gentle, pleasant
iust and frendly, remembryng, that thou
playest to exercise thy bodie and delight thy
minde: and by contention and wzangling
thou shouldest distemper thy bodie, and dis-
quiet thy minde.

Play not for great wagers, but for frend-
ly familiaritie. Striue not so much for the
wager, as to win victorie, yet rather than
thou shouldest seme contentious, yeld ouer
the

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the victorie to the vanquished, and flie al fal-
shood or fraud.

Of manners in the chamber.

When thou comest into thy chamber
at euening, remember that thou art
now going to bed, which is a figure of thy
grauē, and that sleēpe is an image of death.
Call to minde therefore, how thou hast spent
the day past: examine thy conscience, whether
thou haue committed anie euil thing: if thou
haue, crie God heartely mercie therefore, &
praye him for Christes sake to forgive thee.
That done, look ouer heedfully once or twice
that which thou hast to repeate next morn-
ing. Afterward, knēling on thy knēes de-
uoutly, pray that God would lightē thine vn-
derstanding with his holy spirit, which may
lead thee into all truth: that he would protect
thee and kēpe thee from all euill both of soule
and bodie. Pray also for all in authoritie, for
thy frends, and for al whom God wold haue
prayed for: and concluding with the Lordes
prayer, commit thy selfe into the bandes of
God almightie.

In putting off, or putting on thy cloathes,
beware that thou ouercome not anie part of
thee

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thee which Nature would haue hidden.

In lying with another, touch him not, nor be any way troublesome vnto him.

Make no noyse, shouting, nor foolish laughter in the chamber, but remember, that euery where where thou thinkest thy selfe most private, God almightie beholdeth all thy dooings: to whom thou owest more dutie and reuerence, than to all the men in the world.

Be cleanly and neate in thy chamber, auoyding all Ruffishnes.

In the morning when thou risest, call to thy remembrance also, how thou art to enter into the course of that day, as into a long and dangerous iourney: for the diuell wil be readie to assault thee diuers wayes, the examples of the wicked to allure thee, the lusts of the flesh to entice thee to euill: and all these are enemies to the true happines of thy soul and bodie; besides manie mischaunces that may befall thee. Pray therefore earnestly vnto God, to safe-conduct, guide and defend thee, so shalt thou bee safe vnder his shield. And remember in the day to vse as occasion that serue the manners before in this Treatise spoken of.

Now the Lord of life, and Author of all
good;

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godnes, graunt thee grace to walke in true
godlines and good manners, that thou maist
grow to be a perfect man in Christ Iesus,

Amen.



*A praier for children to vse in the
Morning.*

O Lord God, most holie, most high,
mightie and glorious: that by thine
unspeakable wisdom and omnipotencie
hast made all things, and placed
them in their beings: and which governeest
all thy creatures according to thy good pleasure.
Looke mercifully I beseech thee on
mee, that am the work of thine own hands.
And as it hath pleased thee of thy great
louing kindnes, to keepe, saue, and defend
me from the manifold dangers of this night
past: for the which I yeeld vnto thine excellent
Maiestie, all due humble and hear-

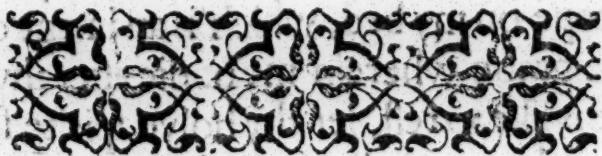
A Schoole of good manners.

*Thiethankes: so let it bee thy good pleasure
to keepe and defend me this daye and euer-
more from all euils both of soule and bodie.
Bethou my protector, my guide, and my
soueraigne Lord and Gouvernor. Graunt O
Lord, that as the night of darknes is now
past, and the cleare day-light doth appeare;
so I maie by thy gracious assistance learne
to cast off all darknes of wickednes, error
and ignorance, and haue my soule and vn-
derstanding more and more lightned with
true faith, wisdom, & godlie knowledge.
Let thy holie spirite bee my instructer and
chief teacher: which is able to lead me in-
to all truth. Make mee, deere father, apt
to conceiue, and diligent to practise what-
soever good and vertuous documents shall
be taught me by my parents, schoolmasters,
or wise elders. Keepe stubbornnes and dis-
obedience farre from me: but make me de-
lighted in that which is good, that I maie
with all patience and dutifulnes be readie
to encline my heart to all wise and godlie
precepts.*

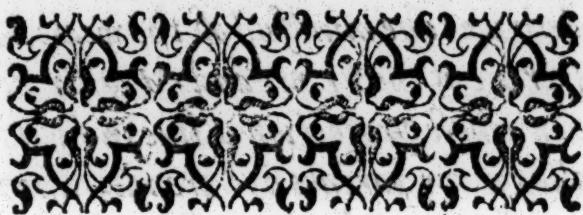
And

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And forasmuch, as both naturall dutie bindeth me to be mindfull of the weale and prosperitie of the Prince and Magistrates, vnder whose protection I liue in safetie, as also for my parents and frends, whome thou hast giuen to be the authors of my life, nourishment, and maintenance: and for that also Christian charitie bindeth me, to be carefull of the good of all Christians in generall, yea, and to praie, that still more maie daillie be added to the Church: I therefore for them all euen as for my selfe, doo beseech thee to extend forth thine abundant mercies to euerie one in his place, that they maie liue & die to thy glorie, & their owne saluation, concluding with that holie and perfect praier, which thine onelie sonne Christ Iesus hath taught vs, saying, Our Father, &c.



A Schoole of good manners.



*A praier to be said of children at euening
before they goe to bed.*

O Lord God, our most gracious hea-
uenly Father, I most humbly thanke
thee for thine vnspeakable mercies &
bountie shewed me at al times hitherto,
and namely for keping me this daie past
in thy fatherly protection, defending me
from all euills, and bestowing on me cō-
forts necessarie both for my soule & bo-
die. O Lord, now that the darke night
is come, which is a signe of horroure,
death, and woe, and that I am to lye &
sleepe on my bed, which is an image of
the graue wherein my bodie after thys
life is like to rest, let thy holye spirite so
guard, protect, direct, and comfort me,
that neither terrours of conscience, as-
sautes

A Schoole of good manners.

faults of Sathan, suggestions to sin, fleshly concupiscence, idle sloathfulness, nor fearfull dreames may trouble me: but that sleeping & waking my soule, minde and spirit may wholly be meditating on thy precepts, and maye still awaite to attend to doo thy will: that I may learne to die vnto sinne, and liue vnto righteousness, & my rising in the morning may put me in hope of the rising to euerlasting life. Grant this to mee and to all thy Church, for Christes sake. In whose name, &c,



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*Euerie creature of God is made holie
unto vs by his word and praier. 1. Ti. 4. 5.*

A Praier before meate,

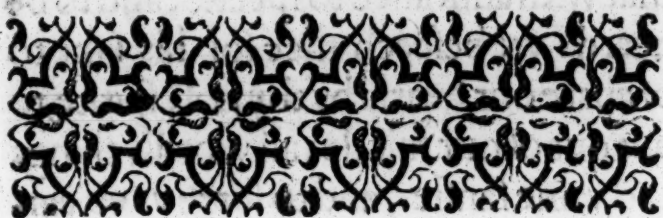
WE humbly beseech thee, O heauenlic
Father, to forgive vs all our sinnes,
and to blesse vs and these thy good gistes
which we receiue from thee, through Iesus
Christ.



*When thou hast eaten & art full, thou
Deutr: 8. 10. shalt blesse the Lord thy God for the good
land whitch he hath giuen thee.
A praier or a grace after meate.*

O Lord we beseech thee to make vs thank-
full for these and all other thy benefites
bestowed vpon vs miserable sinners, but
specially for thy holy word, and our redemp-
tion by Iesus Christ. Amen.

A Schoole of good manners.



Two other praiers, for morning
and euening, made by a zealous
and learned minister of
Gods word.

Morning praier.

*W*atche and pray, least yee enter into
temptation. Mat. 26. 41.

O Most mightie God our heavenly
& merciful father, we most wret-
ched sinners humbly confesse vn-
to thy Maiestie, that all good things we
haue, do come from thy onely mercy,
that we are most vnworthy of them, &
yet altogether vnable heartily to pray
for the continuance thereof, yet seeing
thy deare sonne Iesus Christ hath com-
maunded vs in his name, to pray, and
that

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that with assurance to speede, and to be heard: we beseech thee for his sake to prepare our hearts by thy holy spirit, to put out of our mindes all wordly things and vaine fantasies, and to stirre vs vp earnestly to consider what great neede we haue of thy continuall help both in our soules and bodies. O Lorde we haue through our manifold sinnes deserued thy wrath, and eternall damnation of body and soule, yet by the vertue of the great sufferings of Iesus Christ, and the shedding of his precious bloud, forgiue & wash away al our offences: we are vnworthy of thy fauour, either in this life or in the life to come, yet through his holinesse receiue vs vnto mercy, and make vs heires of thy blessed kingdome, and so increase in our hearts euery day vnfained repentance for our former wickednesse, in that we haue neither worshipped thy Maiestie, nor liued towards others according to thy worde. Strengthen our faith (O Lord) in Iesus Christ, for the forgiuenes of our sinnes;
and

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and for thy tender mercy sake, powre
into our hearts the grace of thy holy spi-
rite, which may stir vp in vs a more har-
tie loue vnto thee and thy blessed word,
that by it we may learne to worship
thee aright, & to liue faithfully and truly
towards all men in our callings, struiuing
continually against all sinne, chiefly in
our selues, and then also in others, so
that whensoever it shall please thee to
call any of vs out of this short and sinfull
life, we may willingly deliuer vp our
soules into thy blessed kingdome, and
may come with ioy (as louing children)
to thee our heauenly and mercifull fa-
ther. O Lord make vs thankfull for all
thy corrections, giuing vs grace by them
to feare thee more carefully, and to sor-
row for our sinnes more hartily. Make
vs also thankfull for all thy benefits,
namely for the sweete sleepe and quiet
rest whereby thou hast this night refre-
shed vs, we beseech thee now in like
maner (O gracious God) for Christes
sake, to receiue vs this day into thy bles-
sed

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sed keeping, preferue vs from all perils and dangers, from sinne, from the wicked cares of this life, and the vaine desires of the flesh, shining into our hearts by the grace of thy holy spirit, and the true knowledge of Iesus Christ, the true light of the world, that we may guide all our thoughts, words and deeds, according to the same, and walke painefully and truely in our callings, to the glory of thy blessed name, the good example of all others, and the great assurance of our owne saluation, through thy deare sonne Iesus Christ our onely Sauour, in whose name we pray for these and all other graces, as he hath taught vs saying, Our Father, &c.

Euening praier.

The Lord is nigh vnto all them which call vpon him, euen vnto all such as call vpon him faithfully. Psal. 145. 18.

WE most humbly beseech thee, O gracious God and heavenly father, euen for thy deare sonne Iesus Christes sake, to pardon

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don & forgiue vs all our finnes, in thought,
worde, and deed committed against thy
holy lawes and commandements, to turne
away from vs graciously all those plagues
which we most iustly haue deserued for
them, both in this life & in the life to come,
working in our hearts euery day by thy
holy spirite more true and vnfained sorow
for them, with greater care euer hereafter
to know thy blessed will reuealed in thy
worde, and to order all our opinions and
doings according to the same, and so much
the rather, O Lord, because of thy mani-
fold blessings wherby thou dost daily moue
vs herevnto, for the which (O heauenly fa-
ther) make vs more heartily thankfull,
specially for our creation at the first after
thy owne holinesse and righteousnesse, for
our redemption by Iesus Christ when we
were vtterly lost, for that knowledge of our
Saviour, which by the preaching of thy
blessed Gospell through thy holy spirite
thou hast wrought in our hearts, for true re-
pentance, for faith, hope, & loue, for watch-
fulnesse in our doings, and all other gifts of
thy grace pertaining to our saluation, all
which graces (O Lord) are very weake in vs,
because of the great wickednes of our hearts

stri-

A Schoole of good manners.

striving against thy holy spirite, so as in thy wrath thou mightest iustly forsake vs vnterly: yet (O Lorde) let it be thy gracious pleasure to increase them in our hearts euery day, euen so long as we liue in this world, as of thy goodnes thou hast begun, that thereby the assurance of our saluation may be more certainly sealed vp vnto our owne consciences, that so we may also learne to be more truely thankfull vnto thy maiestie for the benefits of this life: namely, that thou hast hitherto euer since we were borne, giuen vs those things that were needfull for our bodies, as health, foode, apparrell, and such like, that thou hast kept vs from many dangers, comforted vs in all our troubles, and strengthened vs in all our weaknes, and giuen vs grace this day to labour faithfully and truely in our callings, hauing brought vs safely past all the dangers thereof, vnto this present houre. O Lord forgive vs the finnes of this day and of our whole life, and specially our great vnthankfulnes for these thy manifold blessings, and in Iesus Christ thy deare sonne continue them towards vs euer hereafter both in soules and bodies, & specially this night receiue vs into thy blessed keeping, preserue vs from all dangers,
from

A Schoole of good manners.

from sin, from all vngodly dreames and fantasies, granting vnto vs comfortable rest, so as we may be the better strēghened to serue thee faithfully in our calling, and giuing vs grace alwaies both sleeping and waking to be ready when thou shalt call vs out of this miserable world. Last of all, because thou hast commanded vs to pray for others also, we beseech thee good Lord be mercifull to all natiōs, specially to those churches where thy gospell is truly preached, continue thy mercy towards this realme, preserue our Queene, blesse her counsaile, and all in authority with necessary graces, increase the number of faithfull preachers, strengthen the godly, lighten the ignorant, conuert the wicked, be mercifull to all schooles and places of learning, to all our friends and kinsfolkes, and others, afflicted in body or in soule, graunting to euery one of them, as to our selues, those necessary graces which thou knowest to be needfull for euery one of vs in our seuerall estates and callings, to the glory of thy name, and the better assurance of our saluation through Christ Iesus, in whosename we aske of thy maiestie
as he hath taught vs. Our Father which, &c.

FINIS.

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